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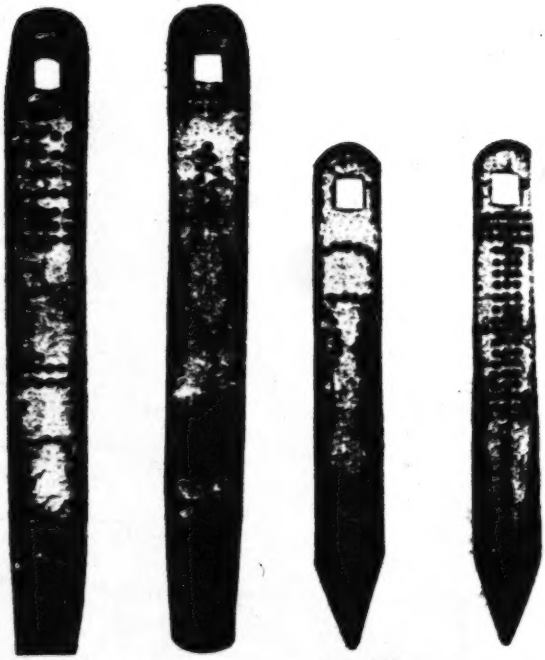

Fig. 31. Rifle Stands. Owŏng (Essandŏng Family), Fang.

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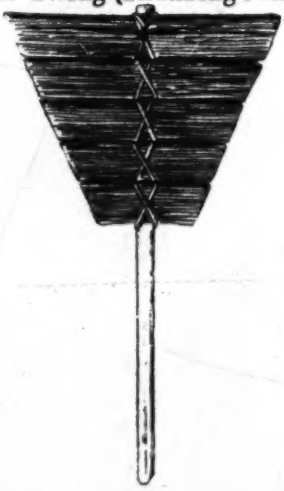

Fig. 32. Fan for the Fire.

372 354 A few words should be said about lighting. In the houses, which, as we have seen, are windowless and hence quite dark, the hearth fire /Fig. 43 appears here in the original text/ is at the same time a much needed source of light. As the Pangwe re-
[113] late in their legends, it was Mode-Sama, one of the first human beings, who fetched fire (ndŭăn) from God (Sama); according to other versions, the fire was given to him by God, and since Mode's time the fire has not been extinguished. This useful element is carried from one house to another and, when worst comes to worst, from one village to another. The Pangwe does not need to rekindle his fire, since it burns all day in the meeting house where it serves as a protection against cold, moisture, and sand flies, while in the dwellings it is kept going day and night for cooking and heating purposes. When the women go to the planta-
[192] tions, the logs are so carefully arranged (for this action alone, there are four different expressions!) that they continue to glow; or the youngest daughter may be given the task of guarding the vestal altar. In case the fire should actually go out in one house, fire is obtained from a neighboring house, and it is only in exceptional cases that a smaller village has no fire. In such an emergency fire is sent for from the nearest settlement.

373 Better lighting than the hearth fire is provided by the torch light with which /80/ /Fig. 44 appears here in the original text/ the village square is illuminated at night when, for instance, dances are held. The flickering of the torches causes the strange and wild movements of the dancers to appear even more fantastic than they really are. The torches are composed of dried stalks
[824] of the cardamom Aframomum alboviolaceum K. Sch. (adžŏm; stalk, kŏ'mŏ IV Fang, kŭŭ'me IV Ntum), Plate 21 in Section 11 /Vol. 2/, or finely spliced raffia stalk strips (ekă'ba), which — when they are well dried — burn very brightly but, on the other hand, are rather rapidly consumed.

373 354 824 384 The finest but an infrequently used source of light at festivities or other events in the village square is the resin lamp (otu = resin), Figure 43, a little tub of bark containing the fragrant resin of the Anacardiacea Canarium schweinfurthii Engl. (1) (abe Ntum, obê Fang; resin = otŭ).

1. According to the communication of Doctor Mildbraed who has likewise collected this tree.

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Fig. 44. Olanga Village (Essángbuak Family), South Cameroons. In the village square there is a "memorial," a peculiarly shaped tree root in which the natives see the figure of a horse.

373 obè Fang; resin = otü).

On longer trips, for instance, if an acquaintance is to be visited or medicinal plants are sought in the forest at night in case of sudden sickness, a piece of wood, waved to and fro, is used instead of the torch which would burn down too quickly. When a strong light is not necessary, the people content themselves with little branches that have been covered with the gleaming white mycelium of a mushroom, thereby providing a bright glow in the dark. /81/ /Fig. 45 appears here in the original text./

For more extensive hunting or rubber expeditions in a larger forest area, occasions when nights are spent in wild country, a burning log is taken along. In former times "kindling wood" was also taken along in case the log should go out. Nowadays 372 the Pangwe are no longer able to produce fire in the old manner 824 by twirling. To be sure, an older chief once showed me how fire was formerly "made"; but although he took endless trouble and two men twirled their arms lame, they were unable to produce a single spark. "Theoretically," however, my good chief

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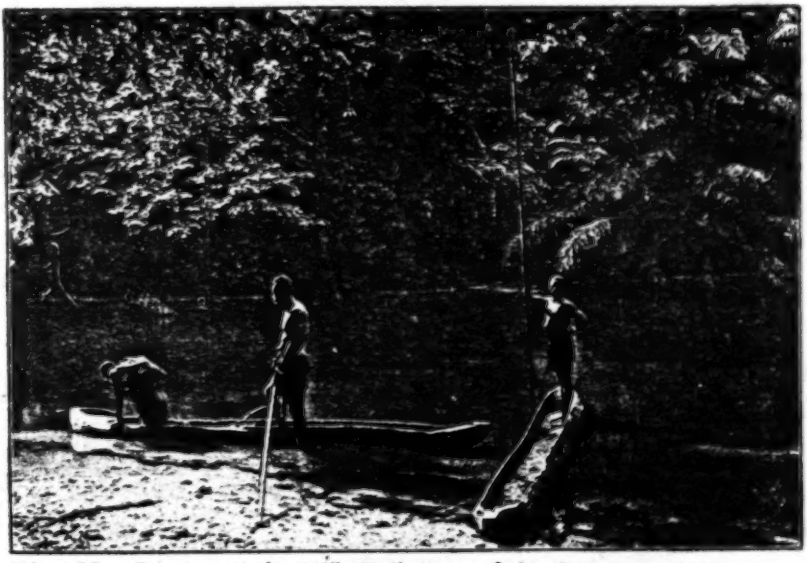

Fig. 45. Canoes on the Niĕ (Tributary of the Campo), New Cameroons.

372 824 knew exactly how to produce sparks. "One" takes two sticks of wood from one of the three Tiliaceae, Triumfettia cordifolia Guillet (okŭń) (1). Leptonychia tessmannii Engl. (akăk), or

1. According to one legend, fire is also supposed to have been brought from the heavens in a Triumfettia stick.

Desplatsia dewevrei Burs. (afŏnŏk), and they are dried over the fire for at least a day. One of the sticks is notched in the middle, placed on the ground, and held down with one's feet; the other stick is placed vertically into the notch and twirled. The spark which is "supposed" to be produced is caught with oakum made of the picked fibers of the Dioclea reflexa Hook. f. (kŏndōō' III) placed around the notch. Thus instructed, after this one failure I requested elsewhere that this theory be put into practice, but most of the natives assumed a stupid expression or laughed outright at my request. /82/ /Fig. 46 appears here in the original text./

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showed that the ore "exhibits a not inconsiderable titanium content, some sulphur, traces of phosphoric acid, a small calcium content, as well as a small magnesium content, in addition to the usual components, such as silicic acid, iron oxide, aluminum oxide, water, and small quantities of manganese."

[423] simply collected and carried off. The iron ore pits (ebê-asél from asél, "rock containing iron") have no special significance for the Pangwe; they are common or rather ownerless property that could be claimed by anyone. The smelting of the iron ore, on the other 325 hand, takes place in special smelting huts which are usually the 423 common property of several fellow villagers; they alone may produce the iron from the ironstone which they themselves have extracted from the pits. The other people in the village may not use the smelting hut and must buy iron from them. Because of the difficulties involved in the enterprise, smelting is done only at /227/ widely separated intervals of time. On each occasion the furnace is loaded rapidly as many times in succession as there are hut owners on hand. Each owner, therefore, has a claim to the iron obtained from one loading of the furnace.

325 The smelting hut (ndă-akŭă, ndzĭ-akŭă), Figures 181 and 182,
343 is a simple lean-to, three to four meters high, whose ridge pole is supported by two beams. A pit (Fig. 182, Drawing 5, c), 78 centimeters deep and 1.86 meters in diameter, is dug into the ground in the center of the hut and the furnace is built over it. Another shaft (Drawing 5, b), about 60 centimeters deep, goes down from the floor of the pit, and it is on the bottom of this shaft that the above-mentioned pot with the smelting medicine is placed (Drawing 5, a). The medicine is covered with rotten leaf sheaths from the plantain so that the skulls will stay nice and cool, and then the entire shaft is filled with leaves.

325 If smelting is contemplated, all the participants, that is, the
●372 medicine man, the hut owner or owners, and the hired workers, must, as was mentioned, abstain for two months from sexual

325 intercourse. During this period, the ore is carried to the hut in
372 baskets and piled up there, and charcoal (miĕ, mĕi) is obtained.
The charcoal must be especially "strong," and for that reason it
[824] is obtained only from the following five trees: 1) Pentaclethra macrophylla Benth., Leguminosae (ebā'ī); 2) Erythrophloeum guineense Don., Leguminosae (elŭn); 3) Cylicodiscus gabunensis Harms, Leguminosae (edŭm); 4) Eurypetalum tessmannii Harms, Leguminosae (andzĭtsiń); 5) Irvingia grandifolia Engl., Simarubaceae (ngŭn IV). The wood is heaped up in small piles near the village, set on fire, and, when it is charred, extinguished while still glowing. The water with which it is extinguished is skillfully squirted out of the mouth like a shower.

325 In Bebai, among the Schumu family (Woddo region) where I
343 saw the smelting, a smaller hut stood next to the smelting hut
834 (Fig. 182, Drawing 2); this hut contained nothing but a sleeping bench (p), a poker hook (q), and a number of spare blast pipes (r) for the furnace. The hut owner for whom the smelting was to be done the next day spent the last night in it in order not to succumb to the temptation of violating the above-mentioned rule at the last moment. This precautionary measure shows how steadfastly the Pangwe actually observe the many commandments.

325 In the morning the workers appear with their tools, the blast pipes (žŏń IV), and bellows.

The bellows without valve -- but in contrast, it does not have wooden sticks used as handles. It is made of soft wood (see page 240); from its two bowl-shaped enlargements (Pangwe: alŏ-nkŭm, "bellows ears") separate shafts lead /228/ /Fig. 181 appears here in the original text/ into the tip (Pangwe: ndžŭ'-nkŭm, "bellows nose"). The bowls are covered with animal hide with the hairy side
[281] inward, or (only among the Jaunde) with leaf sheaths of the banana tied together in a tuft. Since the hides are moved directly by hand and not by means of sticks, only soft hides can be used, such as those of the long-tailed monkeys, the potto, the civet cat, and the African dwarf buck Neotragus batesi Winton.

The pit in the smelting hut is stuffed full to the rim with leaves of the umbrella tree, so that after the completion of the smelting process it can be cleaned of the charcoal remains without any

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4. Chisel (zǎńe). Figure 188, which is stuck into a slit cardamom stalk and driven in with a hammer in order to burst thin connections, to chisel off superfluous edges, to make grooves, and so forth.
5. File (ewǎ̀), used for smoothing.
6. Tongs (abâs). Figure 189, Drawing 2, made from a cardamom stalk split at the end.
7. Squirter (amǒ̀m, amĕ̀m), Figure 189, Drawing 1, made from a cardamom stalk (1) split at the end, and used -- as among

1. Cardamom (Aframomum) as torch, see page 42, as sacred plant of fire, see Section 11 /Ed., this section of Vol. II is not translated/.

us -- to moisten the coal from time to time.

325 372 313 If anything is to be forged, the blast pipe of the bellows is placed in the center of the smithy pit, charcoal is heaped over it -- the charcoal is produced in the way described on page 247 (2) --

2. From the following trees:
Leguminosae Dialium guineense Willd. (ogbǒ̀á-elĭ); Leguminosae Platysepalum tessmannii Harms (ogbǒ̀á-elĭ);
Olacaceae Aptandra zenkeri Engl. (ogbǒ̀á-elĭ);
Ochnaceae Ouratea tessmannii Gilg (osǒ);
Euphorbiaceae Sapium oblongifolium Muell. Arg. (osǒ);
Ochnaceae Ouratea brachybotrys Gilg (osǒ, kŭń-osǒ, okĭ̀ǎ);
Euphorbiaceae Plagiostyles klainei Pierre (esŭlĭ̀);
Guttiferae Garcinia punctata Oliv. (nǎ̀-elĭ III);

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Euphorbiaceae Uapaca guineensis Muell. Arg. (asǎ́m);
Simarubaceae Irvingia grandifolia Engl. (ngǔ́n IV);
Sapotaceae Mimusops djave (Lan.) (adzǎ́b);
Leguminosae Distemonanthus benthamianus Baill. (ejǎ́n, elǐ bĕngǎń);
Burseraceae Pachylobus fraxinifolius Engl. (abe ǎ́);
Burseraceae Pachylobus macrophyllus (Oliv.) (atǒ́m Fang, andǒtǒ́m Ntum);
Flacourtiaceae Petersia minor Niedenzu (abíń).

and on the charcoal, the iron pieces to be forged. Then /238/ the charcoal is set on fire with a red-hot coal thrown into the blast pipe. Thereupon the assistant sets the bellows going (see page 252). If the charcoal catches fire, the smith places the handle (Figure 186, i) into the side arm of the pit, heaps the charcoal (h) over the iron pieces, waits until the iron is red-hot, takes it out with the handle, and forges it on the anvil. Once the iron is ready in its crude form, it is knocked free from the handle with the chisel, seized with the tongs, and subjected to further working.

(c) Brass founding.

325 Brass (ngǔ́n IV, mvǒt IV) has been coming into the Pangwe region from the coast in the form of tubes and wire for a long time. Because of its softness and its brilliant color, it has almost completely replaced iron insofar as it was used for ornaments. The tubes are not altered; the wire, on the other hand, is worked into neck, arm, and finger rings, into foot covers and leg rings.

The wire is cut into small pieces about three centimeters long and placed in a potsherd or in a clay vessel specially prepared for the purpose (Fig. 190). Then it is placed on the smithy fire and

8: Bennett D-5 (ca. 1898) 1899 FH9 Fang FH9

traded with the *ski* (iron)." Iron is put to various uses. Long bladed knives of various shapes and patterns are made, also spear heads, armlets, anklets, finger and toe rings. Small pieces of iron are used for bullets in flint-lock muskets. One of the most important uses of money among the Fang is the making of *beki*. 325 326

Beki is made up in bunches ten *beki* in each bunch; a bunch of *beki* is called *ntet*. The amount of dowry paid in *beki* is usually counted in hundreds, *kuliki beki, ntet awom* (bring me one hundred *beki*). 326 [436]

A bundle of ten arrow heads is frequently used as an *ntet*.

A peculiar shaped adze is made of iron; it is used for working wood, especially hollowing trees intended for canoes.

Pieces of iron are forged into axe blades (*owo*).

The *mfak* is a short handled spade made of iron, used for digging in the gardens.

The art of casting seems to be unknown.

The bellows (*nkum*) used by Fang smiths are very ingenious (*specimen on table*). The feet are used to steady the bellows, whilst both hands work the goat skin covers and force air into the fire.

A block of iron is used for an anvil. Some of the natives are quite skilful at working iron. A Fang living near my residence often begged from me a round steel nail from a packing case. In a short time he would return with the nail transformed into a thin delicate knife or dagger, only the nailhead remaining intact. Very large fighting knife blades are made and beautifully fashioned, and ornamented with various punch marks.

I have never seen any native made wire. Imported brass wire is in great demand and mostly used as a continuous armlet. The coil usually reaches from wrist to elbow, and is considered extremely *mbung* (handsome), and kept highly polished. [439] [301]

Imported brass is obtained in trade and made into armlets, anklets, finger and toe rings. It is also used for ornamentation of guns.

Many of the natives are skilled workers of iron and fully aware of its value. I have never seen welding practised, but in working hot iron it is frequently plunged into cold water to make it *alert* (hard).

Fire.—In the far interior, fire is produced by friction, the simplest form of a drill being used, which is twisted rapidly between the hands. Along the rivers matches are obtained from the native traders, who bring up large quantities from the coast. The natives are always ready to trade for matches, which are again traded to interior tribes. Flints are only used on the hammer of the old flintlock musket imported for trade. Fires are almost constantly burning in the palaver houses. Two dry logs are kept constantly burning, they are placed end to end, when one log is nearly consumed it is replaced by another. 372 ● [439]

It is interesting to notice how the natives carry fire about. When on a journey in 1897 from Gross Batanga with a caravan to the Bulu country in the German sphere of influence, one of the men usually obtained a piece of burning 372 484

8: Bennett D-5 (ca. 1898) 1899 FH9 Fang FH9

log from the last town where the caravan rested. This man kept the piece of wood burning by gently swinging it backward and forward, while marching along the path with his load. On one occasion I timed a native, and when we reached the next stopping place, after a three hours' tramp in the rain, the brand was still burning brightly, and it had been frequently passed from one end of the caravan to the other so that all who desired could light their pipes from it.

The Fang use fire in the ceremony *of going out of mourning*. I witnessed this ceremony once at Foulabifong. The widows of an old headman had put in the regular time of mourning and were now to be released. There were seven widows in all, three of middle age, and four young girls. A small fire of leaves had been lighted in the centre of the street, and on each side of the fire stood several young men armed with switches. The widows wore a very slender loin cloth. At a given signal the widows rushed toward the fire and bounded through it, the young men switching them as they passed, but the switches were not used severely. Immediately after the switching, each widow seated herself on the ground holding a bunch of burning leaves under her feet, while a young man shaved their heads with a sharp trade knife. On inquiry regarding this ceremony, I obtained the following information: Passing the fire *cleans* them after mourning (evidently considered a means of purification). Switching reminds the widows of their duty to the man who inherits them as his wives. Burning has two meanings: firstly, the pain caused is endured as a last act of mourning for the departed; second, it signifies that henceforth the widows walk a new path (enter upon a new life).

Fire has a place in Fang religion or belief. The sun is considered the *tata* (father) of all heat, and the original maker of all fire, whether by friction, matches, powder, or lightning. When a severe thunderstorm is at its height, the natives say of the lightning, "that the sun has hid his face and is shooting fire, because he is angry." The native word for sun is *ju*. Although the palaver house fire is kept burning, still, no special effort is made to keep it alight; should it go out, any person present is at liberty to rekindle it from newly produced fire.

VII.—*Customs.*

The Fang have no system of law, no judge or tribunal for punishment of crime. Theft, murder, offences against the person are all settled according to native custom.

Example: A Fang of the Esisis clan steals goods or a woman from a Fang of the Nge clan. The Nge who has been wronged does not go to the offender for settlement, he goes to another near town and shoots the first goat he sees in the street or if very angry, he may shoot a woman. The owner of the goat or woman demands of the Nge his reason for doing so. The Nge replies, "An Esisis" (giving the man's name) "has wronged me; I put the palaver (his offence) on you." The third party then goes to the Esisis and says, "An Nge" (giving the man's name) "has shot my goat (or woman) because you have made trouble with him; he has put your palaver (trouble) on me. You must pay me!" The original offender is